June 17
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly." DOCTRINE AND COVENANTS 136: 32, 33.

No. 24, Vol. 88 | Thursday, June 17, 1926 | Price One Penny

SCRIPTURES—ANCIENT AND MODERN*

PRESIDENT RUDGER CLAWSON
OF THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS: It is a thrilling, yes, an almost overpowering experience, to stand before a great congregation such as is assembled here, and endeavour to preach to them the word of God. We have had some very wonderful meetings during the past three days, and now we have come to the last session of the conference. These general conferences recur at regular periods; nevertheless, they always come with a freshness and variety of instruction that is very delightful.

It is not expected of me to present to you any new doctrine. I have no new doctrine to offer, and if there were any such to be given to the Church it would be the duty and privilege of the President of the Church to announce it, he being the man who holds the keys. This is a principle that ought to be well understood by the Latter-day Saints.

WE ARE DECIDEDLY A CHRISTIAN CHURCH

President Ivins in his remarks yesterday alluded to the fact that the "Mormon" Church is sometimes referred to in the world as being a non-Christian church, that we are not a Christian people. If I remember correctly, and perhaps President Ivins mentioned

*Address delivered at the closing session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1926.

the fact that in 1893, at the great parliament of religions, the "Mormon" Church was denied admission because it was regarded as not being a Christian church. Now it appears to me that with the facts, which are readily at hand and within reach of any investigator, it is easily seen that we are decidedly a Christian church. Ours is the only Church that bears the name of the Saviour. It is called the Church of Jesus Christ of Latter-day Saints, and that alone, if we are sincere in our belief, and we are, is sufficient proof that we are Christians.

OUR STANDARD TEXTS

I have here on the stand the standard works of the Church—the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. These are the works that will be found upon almost every pulpit in the Church, in all our places of worship and in the temples also, as well as in the homes of the Saints. Let us pause for a moment and as briefly as possible consider these wonderful books. What is the Bible? The Bible is a book of Scripture that contains the word of God as transmitted to His people on the Eastern Hemisphere; and not only a book of Scripture, but a book of historical character, because it deals with the purposes of God and His providences in the journeyings and travels of His people. It covers a period from Adam down to Christ and His Apostles. Somebody might say "Is that the only Bible you have in the Church of Jesus Christ of Latter-day Saints?" The answer is, Yes, that is the only Bible we have. We have other books of Scripture, but they are not known and not referred to under that title.

THE HOLY BIBLE

I am free to state on this occasion, in the midst of this great congregation, that the Church of Jesus Christ of Latter-day Saints accepts the Bible for what it purports to be. We hold it in reverence, and to us it is a holy book; and a couplet that is very often used in connection with the Bible is very pleasing to us, namely: "Holy Bible, book divine, precious treasure thou art mine." The Bible sets forth in clearness the Gospel of Jesus Christ. That is perhaps its main value. I speak of this because the Gospel involves principles that are everlasting in their character. They always existed, and they will always exist. For that reason these principles of salvation are applicable to all times and all nations throughout the world. It must be apparent to anyone who studies the Bible that there were certain commandments given therein, very important and sacred commandments, which do not apply to us. This cannot be said, however, of the Ten Commandments. They are of a general character and their application is general, and, as stated here by one of the speakers, the Ten Commandments form a basis for all law. If

they were local commandments they would not apply to us, and would perhaps have no particular value in guiding our movements. That fact alone naturally suggests that the Church of God, whenever it is upon the earth, is in need of direct revelation. People require the word of God that is suited to their day and time. The Bible represents very great authority, but it does not impart any authority. Here is a distinction that should always be borne in mind.

THE BOOK OF MORMON

The Book of Mormon is also a record of Scripture. We prize it very highly. We study it and search it, for we claim it to be the word of God. It was written by the hand of Mormon, who was a prophet among the people of the Western Hemisphere, or America, as it is now known. He was a great prophet among the people in the day in which he wrote. The Book of Mormon had its beginning about 600 years before Christ, and its ending about 420 years after Christ, covering a period of about 1,000 years. Surely anyone who will give the Book of Mormon a careful study will be driven to the conclusion, if he is sincere-minded, that wonderful things were accomplished during that period. The people of the Book of Mormon were called Nephites, after one of their first prophets. Nephi was the son of Lehi, who was the founder of the nation, and surely it was a great nation. The Nephites themselves as a people passed away about 1,500 years ago; nevertheless, they have some representatives still upon the earth. The Lamanite who stood here this morning and bore his testimony, and a very wonderful testimony it was, is a descendant of Lehi through one of his sons who was called Laman, who was a brother of Nephi. The descendants of these men are called Lamanites, otherwise known as American Indians. So we had a Lamanite here to speak to us this morning, and he bore a faithful testimony. It was very wonderful to hear him. He spoke in his own language and it was interpreted by the bishop of his ward.

Now the principal value of the Book of Mormon, as a standard work of the Church of Jesus Christ of Latter-day Saints, lies in the fact that it contains an account of the Gospel of Jesus Christ. It is set forth in very great clearness. It is learned through this sacred record that the Saviour after His crucifixion visited the people of Nephi. It is not to be wondered at that He visited them, because the Nephites were of Israel, being descendants of Jacob, and could properly be called a branch of the house of Israel. Since the Saviour deigned to appear to His own people after His resurrection at Jerusalem, is it to be wondered at that He visited this branch of the house of Israel? Well, the account says that He did visit them, and the record further tells us that He organised His Church among them, and strange to say—and yet I ought not to use that expression—gave to His Church in

this land twelve special disciples. He also gave to the Church such other officers of the Priesthood as were given to the Church in His day. The Church of the Nephites corresponded exactly in every detail with the Church of Christ in the land of Palestine.

Now I tell you, brethren and sisters, there is something very beautiful in a comparison of this kind, something that is faith-promoting, something that is very enlightening.

In addition to the plan of redemption, or, the everlasting Gospel, that was given to the Nephites, we have in the Book of Mormon a brief history of their travels and of the ministry of their prophets. It is a book that is published to the world. If anybody should ask me, "Well, isn't it a Bible, isn't it your Bible?" I would answer, "No, it is our Book of Mormon. We do not call it the Bible. There is only one book which has that title. This is the Book of Mormon." If any should say, "Well, it is a book of Scripture, isn't it?" We answer, "Surely it is, and we put it forth as such."

THE DOCTRINE AND COVENANTS

Coming down to our own day we form a distinct and separate people from those great nations that have gone before, namely, the Israelites of the Eastern Hemisphere and the Nephites of the Western Hemisphere. We have received the Gospel of Jesus Christ in this day and time, and it came to us direct from heaven. We did not get it from any other church or denomination under heaven. We have another book of Scripture that is very precious indeed. It has been referred to, as have been these other books, in this conference. It is the Doctrine and Covenants, which contains seventy-two to seventy-six revelations given to the people of our day through the Prophet Joseph Smith, and is declared to be the word of the Lord to His Church. Strange to say, and yet I must not use the word "strange", the book of Doctrine and Covenants in its doctrines corresponds exactly with the teachings of the Bible. I am, therefore, justified in saying that the Latter-day Saints have three powerful witnesses of the truth of the Gospel.

HOW THE BOOK OF MORMON BEARS UPON THE SUBJECT

Now, in conclusion, permit me to read just a few words from the Book of Mormon, which have a bearing upon this topic, and are very instructive. Nephi, the prophet to whom I have referred, 2 Nephi 28 and 29, uses language somewhat like this:

Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

Yea, wo be unto him that saith: We have received, and we need no more!

And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth

it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more: and from them that shall say, We have enough, from them shall be taken away even that which they have.

And again briefly:

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

God bless you, I ask, in the name of Jesus Christ. Amen.

OUR IDEALS AND THE WORLD'S PROBLEMS*

ELDER LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF SEVENTY

MY BRETHREN AND SISTERS: The significant and reassuring fact about this conference is that we are growing in a testimony

*Address delivered at the closing session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1926.

of the truth of the work of Almighty God. There is something substantial and unimpeachable about these meetings, for they indicate that we as a people are growing in grace and spiritual power, and that some day we will emerge into our highest selves, and vindicate by our spiritual lives the supreme ideals for which we stand. We appreciate the fact that we are citizens of the United States. This Government under which we live was brought into being by the highest concepts of the finest types of men. When Christopher Columbus landed on American soil in October, 1842, he uttered a prayer which is significant and prophetic. From the Latin I give it to you in translation:

O, Lord God, eternal and omnipotent, by thy sacred word, the heaven, the earth, and the sea, thou hast created. Blessed and glorified be thy name, praised be thy majesty, which has been made worthy through thy humble servant, that thy sacred name be recognized and proclaimed in this other part of the world.

We are told in a book of holy Scripture, namely, the Book of Mormon, that a man chosen from among the Gentiles should discover this continent and the remnant of the people of Israel; this was Christopher Columbus. And we are further told that others would follow him, and that this land should be dedicated to the highest principles of liberty. When the Pilgrim Fathers landed on Plymouth Rock they drew up a compact, which was fundamental to the Constitution of the United States. This compact in part reads:

In ye name of God, Amen. We whose names are written, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, France & Ireland, King, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advancements of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutualy, in ye presence of God, and one of another, covenant & combine ourselves together into a civil body politick, for our better ordering & preservation & furtherance of ye ends aforesaid: and by vertue hereof to enacte, constitute, and frame such just & equall lawes, ordinances, actes, constitutions, & offices, from time to time, as shall be thought most meete. . . .

We Latter-day Saints believe in the sacredness of the *Mayflower* compact, and we hold very reverently in our hearts the Constitution of the United States. This document is the greatest expression of government that has come forth in all history, and its principles, if lived up to, will change the political and civic life of the world. The beautiful thing about the American Government is that it is an expression of the lives of the people, and if the people live magnanimous and Christian-like lives, so will our Government become greater and greater. There are problems today to be solved, and I consider that the greatest ills of society

are: first, the unprecedented challenge of authority and disrespect for law; secondly, hatred between man and man; and thirdly, the excessive search for pleasure as the aim of life. I believe that we people should be the greatest lovers of the law of any people living, for just law expresses our ideals and concepts of life. We should dedicate our lives to the highest political and civic truths, and we should grow in the abiding thought that man is made in the image of God; that the Christian virtues are the highest codes of ethics; and that immortality and the establishment of God's kingdom on the earth are illuminated because of the restored Priesthood which we hold. With such ideals we will be able to contribute more to the solution of the problems of the world than any other people. I pray that we may not only see the problems of human society that lie before us, but that we will be able to meet them with a potency that comes as a result of the deepest faith in Almighty God and His purposes. May we not sing:

Higher yet and higher,
Out of clouds in night,
Nearer yet and nearer,
Rising to the light.

INDIRECTION

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the roseburst of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the metre.
Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty sceptres the flowing;
Never a Shakespeare that soared, but a stronger than he did enfold him;
Never a prophet foretells, but a mightier Seer hath foretold him.
Back of the canvas that throbs the painter is hinted and hidden;
Into the statue that breathes the soul of the sculptor is bidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.
Great are the symbols of being, but that which is symboled is greater;
Vast to create and behold, but vaster the inward Creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitive nerves of receiving.
Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

Richard Realf

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 17, 1926

EDITORIAL

THE STICK OF JOSEPH

Ezekiel, a Hebrew prophet who lived and spoke under divine commission in the sixth century before the birth of Christ, saw in vision the coming forth of separate records, one pertaining to Judah, the other to Joseph, and voiced the proclamation that the two would eventually become one. Read his lines:

The word of the Lord came again unto me, saying,

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Say unto them, Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.—Ezek. 37: 15-20.

From the last verse quoted, as also from the tenor of the whole, the sticks here spoken of are records or, as we would say, books. Let it be remembered that prior to Ezekiel's day, the Israelites had separated into two kingdoms, and were known respectively as the people of Judah and of Israel or Ephraim.

The record or stick of Judah is generally acknowledged to be the Holy Bible. What is the other, spoken of as the stick of Joseph, or Ephraim? We answer and affirm: It is the Book of Mormon.

Lehi, another prophet who dwelt in Jerusalem, a contemporary of Jeremiah in the earlier period of his ministry, departed by divine command, as the leader of a company comprising his own family and that of Ishmael, together with an individual named Zoram. This little colony reached the shore of the Arabian Sea, and there built a ship in which they were wafted across the waters to the western coast of America. On the new continent they grew to be a numerous people, and by segregation developed into two powerful nations, the Nephites and the Lamanites.

Records were kept by the Nephites, some of which have been brought to light and translated in these latter days, by the gift and power of God, through the instrumentality of Joseph Smith the Prophet. This modern translation of ancient annals has been before the world since 1830, when it was first published as the Book of Mormon.

As the book itself sets forth, Lehi was of the tribe of Manasseh, who was the elder of the two sons of Joseph, son of Jacob or Israel. But the record of Manasseh would be incomplete as the stick of Joseph, for the younger son, Ephraim, would not be represented therein. Nowhere in the Book of Mormon is the tribal relationship of Ishmael, whose daughters intermarried with the sons of Lehi, specifically declared; though frequent mention in the book itself makes plain the fact that it is the record of the house of Joseph, and the inferential evidence that Ishmael was an Ephraimite is so strong as virtually to be a demonstration. But we have actual proof.

In the history of Joseph Smith the prophet states that he translated at first from Mormon's abridgment of the Larger Plates of Nephi, down to the record of King Benjamin; and that the manuscript, which he reluctantly entrusted to the custody of Martin Harris in compliance with the insistent request of the latter, was lost. Joseph Smith was forbidden to make a new translation from the same plates, but was instructed to translate from the Smaller Plates of Nephi the record engraved thereon, relating to the same period as that covered by the earlier translation from the Larger Plates. We are told in the book that the Larger Plates contained more of the history and genealogy of the people than did the Smaller Plates.

That Ishmael was an Ephraimite was plainly stated in the lost pages, 116 in number; for so the translator affirmed.

In the *Journal of Discourses*, Volume 23, beginning on page 184, is the report of a "Discourse by Apostle Erastus Snow" delivered at Logan, Utah, May 6, 1882, in which appears the following:

. . . The Prophet Joseph informed us that the record of Lehi was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgement is given us in the First Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; *but that Ishmael was of the lineage of Ephraim*, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis, which says: "And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla and found by Mosiah—thus making a combination, an intermixture of Ephraim and

Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up on the American continent. But we are not informed that the Prophet Joseph and the first Elders of this Church, who were called and chosen of God to bear the Priesthood and lay the foundation of this work, were descended from any portion of those remnants that peopled America anciently, and whose history is given us in the Book of Mormon. Yet we find in the Doctrine and Covenants the declaration concerning the first Elders of this Church, that they were of the house of Ephraim; and another passage referring to the wicked and rebellious, says, they shall be cut off from among the people, for the rebellious are *not* of the seed of Ephraim.

Thus is it made plain that the Book of Mormon is the record or stick of Joseph, embracing the descendants of both Manasseh and Ephraim—of Manasseh through Lehi, of Ephraim through Ishmael—from which two families sprang both Nephites and Lamanites, whose history is embodied in the Book of Mormon.—J. E. T.

AFTER LONG SERVICE

Elder Russell Henry Blood sailed from Liverpool on June 4th, by steamship *Montroyal*, homeward bound after long and faithful missionary service in Europe. He arrived in the British Mission November 28, 1921, and laboured as a Traveling Elder in the Norwich Conference until November 1, 1922, when he was made President of that Conference. In the beginning of January, 1923, he was called to special service in the Liverpool office, and was so engaged throughout the year.

On December 27, 1923, Elder Blood was appointed to the responsible office of President of the French Mission, for which position he was well equipped in executive ability, experience in Church duties, doctrinal knowledge, devotion to the Gospel, and facility in the French language. His field embraced France, Belgium, and the French-speaking part of Switzerland. He was honourably released from the Mission presidency in July, 1925, since which time he has been engaged in study at the University of Paris and elsewhere.

President Blood has traveled extensively in Europe, and has spent months in Palestine, Egypt, and other eastern countries. He returns to his Utah home rich in experience, beloved and honoured by all who know him in these lands. A cordial welcome awaits him in the West.—J. E. T.

Acquire thoroughly, review frequently; plan your work and work your plan. Seize the moment of excited curiosity for the acquisition of knowledge.—J. C. Thomas.

MELCHIZEDEK—HIGH PRIEST AND KING

Elder Oliver C. Dalby

It may seem strange to the reader who is familiar with scriptural narrative that the name of Melchizedek should find a place among the prominent characters of the Bible. About the only record we have of him is contained in this passage from Genesis:

> And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.
> And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
> And blessed be the most high God which hath delivered thine enemies into thy hand. And he gave him tithes of all.—Gen. 14: 18-20.

Historically, this is all we know of him. This, taken in connection with what goes before, has led some critics to doubt that such a person ever had an existence. You will recall that the Melchizedek incident is connected with Abraham's return of Lot and others, who had been taken captive by the kings of the north. Two of these kings are given the names of Amraphel and Arioch in the Bible account. These, with some plausibility, have been identified with the names of Hammurabi and Eriaku, contemporary kings of Babylon and Larsa. But, it is pointed out, such powerful kings could not have been subdued or put to flight by a handful of Abraham's followers, and so the story is rejected as unhistorical, and Melchizedek is regarded as a straw man only.

It is always easy, of course, to get rid of a troublesome character by invoking the myth theory. Such a method, however, does not always satisfactorily dispose of him. Sometimes it is less difficult to accept the statement as it stands than it is to try to explain it away. It is so in the case of Melchizedek.

MELCHIZEDEK, A MYSTERIOUS PERSONAGE

If we do away with him by invoking the myth theory, we are compelled to find or invent some other explanation for the scriptural term, Melchizedek Priesthood. The fact that Melchizedek breaks in on us like a breath of air and disappears as a vision of the night is hardly a justification for relegating him to the vale of myth.

Melchizedek was a king and also a priest. He was the king of Salem, afterward Jerusalem, but he is especially noted in the narrative as a "priest of the most high God." It has been already pointed out in our study of Abraham that Abraham received a blessing at his hands. This solitary figure standing between God and Abraham is a revelation to thoughtful readers. It shows that true religion was not confined to Abraham alone, but that

whosoever, even in that day, was willing to keep God's commandments was entitled to the blessing.

The thing which has puzzled critics is that Melchizedek is not found in any of the genealogies that pass authority or knowledge from father to son. He rises out of the earth as it were, does one act, and disappears as mysteriously as he appeared. Nothing is known of his origin, place of birth, or his death. So far as we are informed he took the Priesthood through no human agency, resigned to no human successor, and disappeared without any recorded history. One writer in commenting on the mystery has this to say:

Melchizedek is generally recognized as the most mysterious and unaccountable of historical personages: appearing here in the King's Vale no one knows whence, and disappearing no one knows whither, but coming with his hands full of substantial gifts for the wearied household of Abraham and the captive women who were with him. Of each of the patriarchs we can tell the paternity, the date of his birth, and the date of his death, but this man stands with none to claim him; he forms no part of a series of links by which the oldest and the present times are connected.

If we had no other information about Melchizedek than is found in Genesis, we would perhaps be justified in concluding that he was simply a God-fearing man living in the midst of, and yet apart from, an ungodly race, who knew not how to worship the true God. But we learn from other passages of Scripture that he was something more than a righteous man of his time. He was a priest of the most high God, who was authorised to accept tithes from Abraham and who had authority to bless the patriarch. We are somewhat further enlightened by the author of Psalms 110, who declares that the Priesthood of Melchizedek is eternal. "Thou art a priest for ever after the order of Melchizedek."

The Psalm referred to is one of the few that unmistakably speak of the coming of the Messiah, judged both by what it says and by what is said of it in the New Testament. The Psalmist declares of the Messiah that He is to be a Priest "after the order of" and on the same footing as Melchizedek. Nothing more is said; the passage stands alone, as it were, in its mysterious suggestiveness. The epistle of Hebrews, however, furnishes the key which unlocks the door of the mystery:

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace:

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.—Heb. 7: 1-3.

Evidently one of the objects of this passage is to furnish the in-

formation necessary to the convert of Christianity that the Priesthood after the order of Christ is eternal. This is the only reference in the New Testament where Christ receives the official title of Priest.

CHRIST, THE GREAT HIGH PRIEST

The writer's object seems to be to make clear the superior order of this Priesthood over that of the Aaronic Priesthood, and to point out that Melchizedek was the forerunner, so to speak, of Christ in holding this authority, and that the Priesthood itself is eternal, and is after the order of the Son of God. W. Milligan, in "Ascension and Heavenly Priesthood", has this to say on the subject:

> The foundation of the Lord's Priesthood is the constitution of His person, and not regularity of descent from others. No doubt it is "after the order of Melchizedek", but the peculiar language of the sacred writer is sufficient to prove that its fundamental ideas pass from our Lord to Melchizedek and not from Melchizedek to our Lord. Melchizedek illustrates rather than lays down the principles of the line to which he belongs.

Christ, according to the Scripture quoted, is the Great High Priest. He draws all men to Him. He is the fulfilment of prophecy. In Him, and through Him, God's authority is vouchsafed to man. This is the Priesthood "after the order of the Son of God", called the Melchizedek Priesthood. He who is so fortunate as to have received this authority, and to have lived to be worthy of the reward predicated upon its being faithfully carried, may sing at the approach of life's close with Gilbert Thomas:

> And when at length the sun sinks slowly in the west,
> And lengthening shadows steal across the sky;
> When dim grey eyes yearn patiently for rest,
> And hearts for vanquished faces sigh;
> Then thou, the Lord of Hope, art very nigh,
> Thou, the great Conqueror in the ageless strife—
> The Lord of Resurrection and of Life.

THE SCOTTISH CONFERENCE

THE GENERAL ASSEMBLIES of the Spring conference in Scotland were held in our hall, Abbotsford Place, Glasgow, on Sunday, June 6th. Preliminary meetings had been held during the preceding evening, these comprising gatherings of the missionaries labouring in Scotland, and of the Relief Society. Mission President James E. Talmage conducted the missionary meeting and received from each of the Elders a detailed report of labour during the last six months. Sister May Booth Talmage, who is President of the Relief Societies of the European Missions, dis-

cussed with the local officers past activities and prospects for extension of work and increase in efficiency.

As usual, the Sunday morning session was conducted under Sunday School auspices. The exercises throughout showed commendable care in the preparation of the subject-matter presented and effective training in the rendition of the program. A vocal solo was sung with good effect by Sister Dolly Houston, and recitations dealing with scriptural subjects were given by William Easton and May Hunter. Members of the Primary Class recited, in assigned parts, the Articles of Faith. The prominent theme of the occasion was "The Bible as a Witness of the Christ unto the Nations." The support of the Holy Bible by that additional volume of Scripture, the Book of Mormon, was plainly set forth, with due emphasis upon the prediction that the Book of Mormon would be rejected by many on the ground that the world had a Bible and needed no other Scripture. One of the speakers at this meeting said:

Less than a century since the Book of Mormon was first published, we meet in every section of the civilized world a great flood of criticism and assault upon the very Bible which formerly was thought to be all-sufficient. In the educational institutions of the world, in its social clubs, in its mobs and throngs of rabble, there rings the voice of contempt, of ridicule, of scorn, at the Bible witness of Jesus of Nazareth as the Son of God, and at the divine source of Biblical teachings concerning the Creation, the physical resurrection, etc. The sincere student of Biblical Christianity stands amazed at the prospect, and is beginning to inquire: Why a Bible, if it cannot be believed?

Brief remarks were made by the Mission President on the definition of the term "Scripture"; and while he extolled the Holy Bible as an inestimable gift, whereby the world had been saved from utter heathendom, the speaker affirmed that other Holy Scriptures are extant, and yet others are to come. Brother Andrew Liddle, Superintendent of the Glasgow Sunday School, followed with a brief account of the preparation of the program for the morning. Sister May Booth Talmage dwelt upon the value of scriptural reading and study.

At the afternoon meeting the usual order was followed in presenting for the vote of the people the names of the General Authorities of the Church, and those of the Mission and Conference officers. Addresses were made by Conference President Reed E. Callister, and by Elders Daniel A. Thompson and George A. Adamson—each of these two having been honourably released from further service after having laboured more than two years in this Mission—and by Elder Heber G. Jacobs.

Then followed a meeting of the Missionary Elders, the local Priesthood, and the officers of the several auxiliary organizations, at which counsel, instruction, and admonition were given by the Mission President and Sister Talmage. At the evening meeting

the speakers were Elders Ray R. Murdock, Archibald J. Anderson, Percy F. Hill, William Cooke, and James E. Talmage. Each of these speakers combined in his remarks prominent features of Church doctrine and fervent testimony as to his knowledge and assurance, passing all mere belief, in the actuality of the restoration of the Gospel of Jesus Christ and the re-establishment of His Church upon the earth in this dispensation. The Mission President discoursed impressively on the distinction between passive belief and vitalizing faith, affirming that many of the truths which prove of greatest worth in life are such as to claim our adherence through intuition, inspiration or revelation, rather than by laboured demonstration. He cited the instance of the blind man to whom Jesus gave sight, who though untrained and unschooled swept away the Pharisaical objections to the power manifested by Christ in the miracle, by the all-convincing exclamation: "One thing I know, that, whereas I was blind, now I see."

President Talmage explained the doctrine of the Church regarding the personality of God, and the literal relation of sonship existing between Jesus Christ and the Eternal Father. Musical selections, vocal and instrumental, were rendered by Sister Isabella Gallacher and the Sisters Thompson.

The official reports of progress made in the Scottish district since the last semi-annual conference were very gratifying, showing great extension in the area covered by the missionaries, in the success attending open-air meetings, in the increase of literature distributed, and in the baptisms of new members with immediate prospects of other additions to the Church based on applications for baptism already made.

Glasgow newspapers published good reports of the conference, and presented brief but fair summaries of the principal addresses. The attendance throughout the conference was so large as to set a new record in this respect. In every way the Scottish Conference just held was a very gratifying success.—J. K. K.

FROM THE MISSION FIELD

Release and Departure—Elder Daniel A. Thompson, who has laboured as a Traveling Elder in the Liverpool, Free State and Scottish Conferences, has been honourably released to return to his home in America; Elder Thompson sailed from Liverpool on June 11th by the steamship *Montrose*.

Words from the Workers: My companion and I are meeting with gratifying success in our labours. The Great Strike has created new conditions to work under, in some respects in our favour; for while tracting we come in contact with more men, and their time is their own to engage in lengthy conversations. My mission is a

cause of keen enjoyment, and like most of the Elders I also can say, these are the happiest days of my life so far.—*From Elder Jethro E. Palmer, Nottingham Conference.*

The attendance at meetings increased noticeably during May, due to the presence of new investigators, who at times constituted from forty to fifty per cent of the congregation. Many of them take real interest in the lessons and ask appropriate and timely questions.—*From Elders Will B. Jex and David W. Sutton, Leeds Conference.*

Doings in the Conferences: *Manchester*—The Traveling Elders met at Manchester on June 5th; encouraging reports were given concerning each district in the Conference, which denoted progress in all phases of missionary labour. A baptismal service was held later the same day, at which two persons complied with the initiatory ordinance administered by Elder Allen C. Reynolds, and were confirmed immediately following baptism by President Alvarus H. Parry and Elder F. Donald Merrill. In the evening a general Priesthood and Union meeting convened, followed by an entertainment given by the Manchester Branch concert party.

Nottingham—A meeting of the traveling missionaries was held at Nottingham on May 29th. Former Conference President Reed Moss was tendered a farewell social on May 29th, at Nottingham.

Leeds—June 5th, the Traveling Elders assembled at Bradford and discussed missionary affairs and made plans to further the work; timely instructions were given by President George T. Harrison.

Hull—President James E. Talmage met with the missionary Elders in Hull, June 1st. The proper and discreet conduct of missionaries at all times and the rendering of strict obedience to mission rules and counsel from those in authority were enjoined. Advice was given to move into new fields of labour as soon as the districts in which work is now being done have been thoroughly canvassed.

London—A Sunday School social was held in the South London Branch on June 4th; eighty-four members and friends spent the evening together, entertained by the program and enjoying games and refreshments.

CONTENTS

Scriptures—Ancient and Modern 369
Our Ideals and the World's Problems 373
Poetry: Indirection 375
Editorials: The Stick of Joseph 376
After Long Service 378
Melchizedek—High Priest and King 379
The Scottish Conference... ... 381
From the Mission Field 383

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN